

shreemahAbhAratatAtparyanirNayabhAvasaMgrahaH

The first chapter of the 'Tatparya-Nirnaya is called ``Sarvashastratatparyanirnayah" (decision of the purport of all shastra), and a summary of its contents is the following shloka by Sri Raghavendra Swami.

yO&grE&bhUdvishvagarbhaH sukhaniidhramitaiH vaasudEvaadirUpaiH  
krIDan dEvairajAdyaiH agaNitasuguNo nityanIcOccabhaavaiH |  
vEdairvEdyO&stadOSHO&pyasurajanamanO mOhayan martyavRuttyaa  
bhaktaanaaM muktidaataa dviShadasukhakaraH paatu sO&smaan ramEshaH |1|

(The Lord who) existed before the world;  
(The Lord who) has the entire universe in His womb;  
(The Lord who) is the repository of infinite bliss;  
(The Lord who) takes forms such as Vasudeva;  
(The Lord who) plays with the gods of limited power such as Brahma,  
who have eternal gradations among themselves;  
(The Lord who) has countless auspicious qualities;  
(The Lord who) is known by the Vedas;  
(The Lord who) is flawless, but shows His forms as if flawed,  
Thereby deluding demonic humans;  
(The Lord who) rescues the devoted from hell and deaths,  
giving them eternal bliss in His company;  
(The Lord who) gives sorrow to the ungrateful rebel;  
May this Lord of Rama protect us.

The second chapter is called ``Bharatavakhyoddharah" (upliftment of the statements of the 'Bharata), and is summarized in the following shloka.

sadgraMthaanaaM samUhe jagati viluLite yEna tadbhaavamuccaiH  
vaktuM madhvO niyuktO vyadhita suvacasaamRuddhRutiM bhaaratasya |  
vEdOtkRuShTasya viShNOH paramapurUShataaM taaratamyam suraaNaam  
vaayOrjIvOttamatvaadikamapi vadataaM vyaasamiDE tamIsham |2|

On this Earth, the great works were mutilated and disarrayed;  
Sri Madhvacharya, as commanded by Lord Vedavyasa,  
composed the Mahabharata-tatparyanirnaya  
to explain the meaning of these works with a commentary.  
Drawing verses from the Mahabharata itself,  
Sri Madhvacharya shows  
the Supremacy of Lord Visnu (who is extolled in the Vedas above all),  
the supremacy of Vayu among other deities (except for Lakshmi and Brahma),  
the limited and varying powers of the other gods, and the hierarchy of souls.  
I worship this Lord Vedavyasa, who ordered Sri Madhvacharya to undertake such a task.

The third chapter is called ``Sarganusargalayapradurbhavanirnayah (decision of the creation, meta-creation, destruction, and appearance), and is summarized in the following shloka.

aadau rUpacatuShTayIM sRujati yO dEvaan puraanukramaat  
brahmaaMDaM puramabjajaadivibudhaan sRusTva haratyantataH |  
srasTaa pUrvavadasya sarvajagatO matsyaadirUpairbhavan  
raamO&bhUdanujaanvito dasharathaat paayaat sa naH shrIpatiH |3|

(The Lord who) assumed four forms before Creation  
(the forms of Aniruddha, Pradyumna, Sankarshana, and Vasudeva);  
(The Lord who) creates all of the gods  
according to their respective natures;  
(The Lord who) creates the universe  
as the dwelling-place of other gods such as Brahma;  
(The Lord who) annihilates creation again and again,  
then again creates and again sustains it,  
incarnating in various forms (such as Matsya the fish);  
(The Lord who) incarnated as Lord Rama through King Dasharatha,  
along with His younger brothers;  
May this Lord Rama protect us.

The fourth chapter is called ``Sriramacharite Ayodhyapravesah" (in Sri Rama's story, the entrance into Ayodhya), and is summarized in the following shloka:

yadvRuddhirjanamOhinI mudamitaa yaddarshanaatsajjanaaH  
yEnarShipriyakaariNaa nishicarIhantraa kratU rakShitaH |  
yO&halyaaM sapatiM vyadhaat haradhanurbhanktvA&vahajjaanakIm  
jetaa vartmani bhaargavasya nagarIM raamO gatO&vyAtsa maam |4|

(The Lord who) pretended to show himself growing up as a child  
to delude the undeserving, while His darshana gave enormous  
joy to His devotees;  
(The Lord who) pleased the sage (Vishvamisra) by His acts, such as  
killing the demon Tataka and protecting the sacred  
sacrifice;  
(The Lord who) sanctified Ahalya Devi along with her husband  
Gautama Muni, removing her curse and uniting her  
with her husband;  
(The Lord who) broke the mighty bow of Siva;  
(The Lord who) married Sita Devi;  
(The Lord who) pretended to conquer one of His own incarnations,  
Lord Parashurama;  
(The Lord who) returned to His kingdom;

May this Lord Rama protect me.

The fifth chapter is called ``Sriramacharite Hanumaddarshanam" (in Sri Rama's story, the Sighting of Hanuman), and is summarized in the following shloka:

tyaktvaa raajyamiO vanaM vachanatO maatushcha kaakaakShigam  
daityaM vyasya vikarNaghONakhacarIbandhUn kharaadIn khalaan |  
mArIchaM cha nihatya raavaNahrRutaaM sltaaM vichinvanniva  
praaptO vaayusutEna sUryajayujaa raamO&vataadvanditaH |5|

(The Lord who) renounced His kingdom and went to the forest  
to fulfill the promise given by His father Dasharatha  
to His stepmother Kaikeyi;

(The Lord who) killed the demon present in the eye of the crow;  
(The Lord who) killed all of the demons such as Khara, Maricha, and  
other relatives of the demoness Shurpanakha (whose ears  
and nose were cut by Lakshmana);

(The Lord who) pretended to search for Sita Devi when she was abducted  
by the demon-king Ravana;

May this Lord Rama, reached and served by the son-of-Vayu (Hanuman)  
and the son-of-Surya (Sugriva), protect us.

The sixth chapter is called ``Samudratarananischayah" (decision to cross the sea), and is summarized in the following shloka.

sugrIvEna sakhitvamaapya shapathaM kRutvaa vadhE vaalinaH  
taalaan saptavibhidya vaalinidhanaM kRutvaa svaraajyE sthitam |  
martaaNDiM cha vidhaaya maarutiyujaa yaamyaaM dishaM gacchataa  
sltanvEShaNamicchataabdhitarane ramO&vataat saMstutaH |6|

(The Lord who) graced Sugriva with His friendship;

(The Lord who) took a vow to kill Vali;

(The Lord who) demonstrated His strength to Sugriva by felling seven  
palm trees with a single arrow;

(The Lord who) killed Vali;

(The Lord who) installed Sugriva as king in the kingdom of monkeys;

(The Lord who) made Maruti go south, crossing the ocean to  
search for Sita;

(The Lord who) is praised and meditated upon always (by Maruti);

May this Lord protect us.

The seventh chapter is known as ``Hanumatpratiyanam" (Hanuman's return journey), and is summarized in the following shloka.

yasya shrIhanumaananugrahabalaat tlrNaambudhiH Illayaa  
lanktvaaM praapya nishaamya raamadayitaaM bhanktvaa vanaM raakShasaan |  
akShaadln vinihatya vlkShya dashakaM dagdhvaa purIM taaM punaH  
tlrNaabdhiH kapibhiryutO yamanamattaM raamachaMdraM bhajE |7|

I worship Lord Ramachandra,  
By whose grace Sri Hanuman crossed the ocean easily;  
(By whose grace Sri Hanuman) reached Lanka;  
(By whose grace Sri Hanuman) found Sita;  
(By whose grace Sri Hanuman) demolished the Ashokavana;  
(By whose grace Sri Hanuman) saw the ten-headed Ravana;  
(By whose grace Sri Hanuman) burned the Lankapuri;  
(By whose grace Sri Hanuman) again crossed the ocean;  
(By whose grace Sri Hanuman) returned and bowed to Him.

N.B. In many texts, the seventh chapter is referred to as  
``Sundarakandakathanirupanam" (the statement of the story of the Sundarakanda), a name obviously derived from the comparison of its story with the relevant part of the Valmiki Ramayana, a text that however is not considered canonical or quoted from by the Acharya himself or by prominent figures in his tradition. Other such late variations in chapter names are also found.

The eighth chapter is called ``Hanumati Sriramadayadanam" (the gift of Sri Rama's compassion to Hanuman), and is summarized in the following shloka.

sindhuM dakShiNamaagato dashamukhabhraatriShTadO&bdhyarthitO  
baddhavaa sEtumavaapya raakShasapuriM sainyaiH kapinaam yutaH |  
hatvEndraarikarlrakarNaadashakaadln raakShasaan jaanakIM  
aadaayaapya purIM svaraajyapadavIM praaptO&vataadraaghavaH |8|

May Lord Raghava, who arrived at the southern ocean;  
(The Lord who) pleased Vibhishana, the brother of ten-headed Ravana,  
by giving him refuge and promising him the kingdom of Lanka;  
(The Lord who) built the bridge to Lanka as requested by the god of  
the ocean;  
(The Lord who) reached Lanka;  
(The Lord who) accompanied by the armies of the monkeys, killed the  
demons (such as Indrajit, Kumbhakarna, Ravana, and others);  
(The Lord who) brought Janaki to, and procured the crown of,  
His own kingdom;  
(May this Lord) protect us.

The ninth chapter is called ``Ramasvadamapravesah" (Rama's entry into His own abode), and is summarized in the following shloka.

praaptaH saamraajyalakShmIM priyatamabharataM yauvaraajyO&bhiShichya  
svlyaan rakShan sutau dvau janakaduhitari praapya yaj~jairyajan svam |  
sltaahEtOrvimOhya kShitijaditisutaanarthitO dEvasanghaiH  
sadbhiryuktO hanUmadvarada upagataH svaM padaM paatu rAmaH |9|

Lord Rama, who obtained His own kingdom;  
(The Lord who) coroneted His dearest Bharata as crown prince;  
(The Lord who) protected His own devotees;  
(The Lord who) begat two sons (Lava and Kusha), from Janaki Devi;  
(The Lord who) performed sacred sacrifices unto Himself (as an example);  
(The Lord who) deluded the evil-minded demons by pretending to  
abandon Sita Devi;  
(The Lord who) reached His own abode, as requested by the gods and  
Accompanied by the good beings;  
May this Lord, boon-giver to Hanuman, protect us.

The tenth chapter is called ``Vyasavataranuvarnanam" (description of the avatara of Vyasa) and is summarized in the following shloka.

kShIraabdhynmathanaadikaatmacaritaM dEvaigRuNaadbhIH stutaH  
saj~jAnAya paraasharaakhyamuninaa yaH satyavatyaamabhUt |  
vyaasatvEna vidhaaya vEdavivRutiM shaastraaNi sarvaaNyapi  
j~jaanam satsu nidhaaya sadgatakaliM nighnan sa nO&vyaaddhariH |10|

Lord Hari, who was extolled (even) by gods for His glories;  
(Lord Hari who) removed obstacles and helping to churn the ocean of milk  
(Lord Hari who) is praised by the gods for establishing correct knowledge;  
(Lord Hari who) incarnated as Vedavyasa in Satyavati through  
Parasara Muni;  
(Lord Hari, who as Vedavyasa) established the classification of the Vedas;  
(Lord Hari, who as Vedavyasa) authored many sastras  
(such as the Brahma-Sutras and Mahabharata);  
(Lord Hari, who as Vedavyasa) imparts right knowledge in good people;  
(Lord Hari, who as Vedavyasa) destroyed the evil Kali present in the  
hearts of good people;  
May Sri Hari, this Vedavyasatmaka, protect us.

The eleventh chapter is called ``Bhagavadavatarapratijña" (the Lord's vow to incarnate), and is summarized in the following shloka.

bhUpA yatra purUravaH prabhRutayO jAtA vidhOranvayE  
yadvAdyA bharatAdayaH kurUmukhA bhIShmAmbikeyAdayaH |  
bhUbhArakShayakAnkShibhiH suravarairabhyarthitaH shrIpatiH  
tatrAvirbhavituM sahAmaravarairichchan hariH pAtu mAm |11|

Lord Hari, who wished to incarnate at the desire of eminent gods  
(such as Brahma and Siva) to relieve the sin-burdened Earth;  
Lord Hari, who incarnated along with the eminent gods of the clan  
of the Moon (where kings such as Pururava, Yadu, Bharata, Kuru,  
and others like Bhishma and Dhrutarashtra were born);  
to relieve the sin-burdened earth;  
May this Lord, who is the consort of Lakshmi, protect me.

The twelfth chapter is called ``Pandavotpattih" (the Pandavas' advent), and is summarized in the following shloka.

dEvakyAM vasudEvatO&grajayuto jAtO vrajaM yO gatO  
bAlAghnishakaTAKShahA svajananImAnyastRuNaavartahA |  
yatpUrvaM parataShca pAMDutanayA yatsEvanaM jaj~jire  
kartuM dharmamarUdvRuShAshvina imaM naMdAtmajaM naumi tam |12|

(Lord Krishna, who) was born to Devaki and Vasudeva  
along with His elder brother (Balarama);  
(Lord Krishna who) went to ``Nandavraja";  
(Lord Krishna who) killed Putani the infant-killer  
and Shakatasura the bullock cart demon;  
(Lord Krishna who) is very dear to His mother Yashoda;  
(Lord Krishna) before and after whose advent Yama, Vayu, Indra and  
the Ashvinis were born as sons of Pandu  
with a desire to serve the Lord;  
I bow to this Lord Krishna, the son of Nanda.

The thirteenth chapter is called ``Kamsavadhah" (the slaying of Kamsa), and is summarized in the following shloka.

samskArAn prApya gargat bahushishucaritaiH prINayan gOpagOpIH  
vAtsAn dhEnushca rakShanahipatidamanO yaH papau kAnanAgnim |  
vipastrIprltikarI dhRutadharaNIldharO gOpikAbhirmishAsu  
krIDan mallAMShca kaMsam nyahanadupagatO&vyAtsa kRuShNAHpurIM svAm |13|

(Lord Krishna, who) obtained samskaras (such as jatakarma and

namakarana) from Gargacharya;  
(Lord Krishna, who) pleased the gopas and gopis  
with His many amazing childhood exploits;  
(Lord Krishna, who) protected cows and calves;  
(Lord Krishna, who) subdued Kaliya the serpent-king;  
(Lord Krishna, who) drank the wild fire;  
(Lord Krishna, who) pleased the brahmana women  
by consuming their offering of food;  
(Lord Krishna, who) carried the Govardhana mountain;  
(Lord Krishna, who) frolicked with gopikas in the nights to grace them;  
(Lord Krishna, who) killed the wrestlers (such as Chanura);  
(Lord Krishna, who) killed the demon Kamsa  
upon returning to His own birthplace;  
May this Lord, Sri Krishna, protect us.

The fourteenth chapter is called ``Uddhavapratyanam" (Uddhava's return), and is summarized in the following shloka.

pitRorbandhaM nirasya kShitipatimakarOdugrasEnaM gurOryaH  
putraM prAdAtparEtaM yudhi vijitajarAsaMdhapUrvArivargaH |  
pArthAn pitrA viHInAnupagatanagarAn yastvajO&pAdvipadbhyaH  
nandAdInuddhavOktayA gatavirahashuchaH kArayan sO&vatAnmAm |14|

(Lord Krishna, who) released the prison-fetters of His parents;  
(Lord Krishna, who) anointed King Ugrasena;  
(Lord Krishna, who) brought back the son of his teacher (Sandipani) back from the dead;  
(Lord Krishna, who) defeated Jarasandha and other enemies on the battlefield;  
(Lord Krishna, who) protected the fatherless Pandava refugees  
returning to their home city;  
(Lord Krishna, who) removed the sorrow and pains of separation,  
experienced by Nanda and others, through the message to Uddhava;  
May this birth less Lord protect us.

The fifteenth chapter is called ``Pandavashastrabhyasah" (the Pandavas' practicing of using weaponry), and is summarized in the following shloka.

yasmAt vyAsasvarUpAdapi viditasuvidyA avApuH pramOdam  
pArthA drONaH sutArthaM pratigatabhRugupO yanniyatyArthakAmaH |  
tasmAdAptOruvidyO drupadamupagato&naptakAmO&stravidyAH  
shiShyEbhyaH kauravEbhyO ravijanirasanO&dAtsanO&vyAnmurAriH |15|

(Lord Vedavyasa) from whom the Pandavas became very happy  
upon acquiring precious knowledge;  
(Lord Vedavyasa) by whose will Drona approached Parashurama  
obtained the great knowledge of arms; then,



desiring wealth for the sake of his son (Ashvatthama);  
approached the king Drupada but was rejected and insulted;  
who thereupon gave knowledge of arms to all of the Kauravas (and Pandavas);  
but did not instruct Karna (as he was not a kshatriya);  
May this Lord Murari protect us.

The sixteenth chapter is called ``Srugala-vadhah" (the slaying of Srugala) and is summarized in the following shloka.

bhUyastvAgatamAhave saha jarAsaMdhaM nRupairnitayE  
j~jAtvA yassahajAnvitO&tigahanaM gOmantamatrAgatAt |  
tArkShyAllabdhakirITa unnata girErAplutya jitvA ripUn  
hatvA svlyasRugAlamAtmanagarIM prAptaH sa nO&vyAddhariH |16|

(Lord Krishna) came to know that Jarasandha, accompanied by the kings,  
returned to wage war with Krishna and His men;  
(Lord Krishna) went with his brother to densely wild Gomanta mountain;  
(Lord Krishna) regained His crown from Garuda in Gomanta;  
(Lord Krishna) jumped from the tall mountain and defeated His enemies;  
(Lord Krishna) killed Srugala Vasudeva and returned to Mathura, His town;  
May that Lord Hari protect us.

The seventeenth chapter is known as ``Hamsadibhakavadhah" (the slaying of Hamsa and Dibhaka") and is summarized in the following sloka.

bhagnAshAn nRupatinarIn vyadhita yaH svargAdhipAgryAsane  
lagnO bhIShmakasatkRutO&tha yavanaM jaghnE satImAtmanaH |  
nighnAM yO&kRuta rukmiNIM samajayaddurgArvirukmyAdikAn  
vighnaM satrAjidAtmajApatirasau mE ghnan bhavEtsarvadA |17|

(The Lord who) shattered the hopes of enemy kings by routing them;  
(The Lord who) was seated on the throne of Indra, king of heaven,  
and greatly honored by Bhishmaka (the father of Rukmini);  
(The Lord who) killed the demon Yavana;  
(The Lord who) made the ever-serving Rukmini His consort;  
(The Lord who) conquered the highly haughty Rukmi and others;  
May this Lord, consort of Satyabhama, be always the Destroyer  
of my obstacles.



The eighteenth chapter is called ``Bhimarjunadigvijayah" (the victories of Bhima and Arjuna in all directions), and is summarized in the following shloka.

astraj~jEShvdhikO&rjunO&tha yadanukrOshEna bhlmaM vinA  
saddharmE nirataM dadau svaguravE badhvA nRupaM prArShatam |  
putrau sa drupadO&pi vahnivibudhAt strlrUpakaM prAptavAn  
iShTAM dharmaja Apa rAjyapadavIM sa prIyatAM mE hariH |18|

By whose grace, Arjuna became the greatest among those who  
knew the astravidya (except Bhima, who was steadfast in dharma);  
(By whose grace) Arjuna imprisoned the king Drupada;  
and turned over to his teacher Dronacharya;  
(By whose grace) Drupada took from the deity of the sacrificial  
fire two children: a son (Dhrushtadyumna) and a daughter (Draupadi);  
(By whose grace) Dharmaraja obtained his desired kingdom (Varanavata);  
May this Lord Hari be pleased with me.

The nineteenth chapter is called ``Pandavarajyalabhah" (the Pandavas' gain of a kingdom), and is summarized in the following shloka.

yatkAruNyabalEna pAMDutanayA nistIrya nAnApadO  
bhikShAnnAshina agamAbhyasaninO hatvA bakaM draupadIm |  
udvAhyakhilabhUpatInapi raNE jitvAgatAH svAM purIm  
iMdraprasthapurE&vasan kRutadharArakShAH sa nO&vyAddhariH |19|

(By the strength of the Lord by whose grace) the Pandavas  
overcame many hardships  
(such as eating the food obtained as alms,  
poison, fire, and other adversities);  
studied the Vedas and other sacred scriptures,  
killed Bakasura;  
married Draupadi;  
defeated the enemy kings in the battle at Draupadi's svayamvara;  
returned to their city and  
protected the kingdom of Indrapastha;  
May that Lord Hari protect us.

The twentieth chapter is called ``Khandavadahanah" (the burning of the Khandava) and is summarized in the following shloka.

yaH pArthAn paripAlayan haripurE strIputrasampadyutAn  
saMhartA shatadhanvanO&ShTamahiShIbhartA surArShistutaH |  
hatvA bhaumamapAharatsuratarUM bahvIruvAhAnganAH  
prAyacchaddharisUnavE svasahajAM pAyAtsa naH kEshavaH |20|

(Lord Keshava, who) protected the Pandavas  
as they lived in Indraprastha with their wives and children;  
(Lord Keshava, who) blessed them with prosperity;  
(Lord Keshava, who) killed Shatadhanva;  
(Lord Keshava, who) is the husband of the ashtamahishi-s;  
(Lord Keshava, who) was extolled by Narada, sage of the gods;  
(Lord Keshava, who) killed the demon Naraka;  
(Lord Keshava, who) married the sixteen thousand, one hundred women  
imprisoned by Naraka;  
(Lord Keshava, who) brought over the heavenly parijata tree;  
(Lord Keshava, who) gave His own sister Subhadra in marriage  
to Arjuna, the son of Indra;  
May this Lord Keshava protect us.

The twenty-first chapter is called ``Pandava-vanapravesah" (the Pandavas' exile to the forest), and is summarized in the following shloka.

pArthAn labdhasabhAn vidhAya mayataH prAptaH puraM svAM gataH  
kShEtraM kauravamarkaparvaNi purIM saMprApya kartA kratOH |  
pAMDUn prApya jarAsutE vinihate taiH karayitvA&dhvaram  
prAptaH svaM puramachyuto vijayatE dyutE jitaishca smRutaH |21|

(The Lord who) led the Pandavas to acquire the wonderful assembly room  
through the heavenly sculptor Maya,  
(The Lord who) reached Dvaraka, went to Kurukshetra on the same day  
(a suryagrahana) and returned to Dvaraka  
in time to perform a sacred sacrifice;  
(The Lord who) by visiting the Pandavas again,  
caused Jarasandha to die at the hand of Bhima;  
(The Lord who) made the Pandavas perform the Rajasuya;  
(The Lord who) returned to Dwaraka again;  
That never diminishing and ever complete Lord Achyuta,  
who was remembered by Pandavas defeated in the gambling  
-- is always victorious.

The twenty-second chapter is called ``Aranyapraptih" (the reaching of the forest), and is summarized in the following sloka.

pArthAH yAtA araNyaM nihatanishicharAH prINayaMtO dvijaughAn  
vArtAM shrutvA svaklyAmupagatahariNA mAnitA siMdhurAjam |  
jitvA duryOdhanAdIn harihayapuruShavrAtabaddhAnvimOchya  
prApta dharmaprasAdaM yamatha madhuripuM tuShTuvRustaM prapadyE |22|

I humbly seek refuge in Lord Madhusudana, whom  
the Pandavas pleased with their service;

(the Pandavas) went to the forest;  
(the Pandavas) killed demons such as Kirmira;  
(the Pandavas) pleased many saints and sages with the royal food  
procured from the Akshayapatra;  
(the Pandavas) were consoled by their dear Hari, who went to them  
on hearing the news of their vanavasa;  
(the Pandavas) defeated Jayadratha, king of Sindhu;  
(the Pandavas) humiliated Duryodhana  
by freeing him from the armies of the Gandharvas;  
(the Pandavas) obtained the grace of Yamadharmaraja, as  
Yudhisthira answered the questions asked by Yama,  
who appeared in the guise of a Yaksha.

The twenty-third chapter is called ``Ajñatavasasamaptih" (the ending of the incognito stay), and is summarized in the following sloka.

anyaM vEShamupAgatAH pRuthagitO gatvA virATAlayam  
taddEhastaharErniShEvanaparA mallaM tathA klchakAn |  
hatvA gOgrahaNOdyatAnapi kurUn jitvA virATArchitAH  
pArthAH svAMtikamAgataM yamajitaM bhEjustamIDE&chyutam |23|

The Pandavas went in disguise separately to the palace of King Virata,  
so as not to arouse suspicion;  
and dedicated themselves to the service of Lord Hari  
as present in King Virata's body;  
Bhima killed the wrestler (who had the boon from Siva);  
(Bhima) killed Kichaka, and Kichaka's five-and-a-hundred younger brothers;  
The Pandavas vanquished the Kauravas  
who came to steal the cows of King Virata;  
after their incognito was over, (the Pandavas) were worshipped  
by King Virata;  
(The Pandavas) served Lord Hari who came there;  
I extoll that invincible Lord Achyuta.

The twenty-fourth chapter is called ``Yuddhodyogah" (the preparation for war), and is summarized in the following shloka.

yatsammatyA pRuShatatanujaprEShitabrAhmaNOktyA  
rAjyaM nAdAdanujajanitasyAMbikEyO&rjunasya |  
yaH sAhAyyaM vyadhita nagarIM kauravANAmavAptaH  
svOktE kRuShNAstadanabhimatE&vAptapArthaH sa nO&vyAt |24|

By the approval of Lord Krishna, King Drupada  
sent a message through a brahmana to Dhrutarashtra,

who did not abdicate the rule which rightfully belonged  
to the sons of his younger brother;  
Lord Krishna, offering to help Arjuna, went to Hastinapuri  
with a peace message which the sons of Dhritarashtra rejected;  
May this Lord, who helped the Pandavas, protect us.

The twenty-fifth chapter is called ``Bhishmapatah" (the fall of Bhishma), and is summarized  
in the following shloka.

sEnAM vlkShya raNOnmukhE karuNaya shastrOjjitaM phalgunam  
sadglAmupadishya kArmukadharaM cakrE&sya yaH sArathiH |  
anyOnyaM kurupAMDavaishca pRutanAM yO&jlghanatsyaMdanAt  
yO bhIShmaM nirapAtayat sutasharaiH pAMDostamIDE&chyutam |25|

Lord Achyuta preached the correct philosophy,  
in the form of the Bhagavad Gita, to Arjuna;  
for, Arjuna abandoned the bow and arrows on the verge of the battle  
as he was overcome with compassion and grief  
upon seeing the opposing army consisting of his teachers  
(such as Dronacharya and Krupacharya) and elders (Bhishma)  
and other relatives;  
(Lord Achyuta) led Arjuna to take up the bow and arrows to begin  
the battle, as He took up the role of charioteer to this Arjuna;  
Lord Achyuta made both Kauravas and Pandavas kill each others' armies;  
Lord Achyuta made Bhishma fall from his chariot  
from the arrows cast by the son of Pandu;  
I extol that never diminishing and ever complete Lord Achyuta.

The twenty-sixth chapter is called ``Narayanastropasamanam" (the pacification of the  
Narayanastra) and is summarized in the following shloka.

drONE yudhyati pAMDavairvinihataM prAgjyOtiShaM pArthataH  
kRutvA tasya sutE hatE nishi shivaM nltvArjunaM saiMdhavaM |  
taddattAstrabalAdajlghanadato droNE hatE draupadEH  
yO bhlmaM ca nijAstranamramakarOttam naumi nArAyaNAAm |26|

(Lord Narayana) made Arjuna kill Bhagadatta,  
the king of Pragjyotisha and the son of Narakasura,  
as Drona was fighting with the Pandavas;  
When Arjuna's son, Abhimanyu, was killed,  
(the Lord) took Arjuna to Shiva in the night,  
and, from the strength of an arrow given by him,  
He made Arjuna kill Saindhava (Jayadratha);  
When Drona was killed by Dhrushtadyumna, the Lord made Bhima pay  
respect to the Narayanastra (discharged by Ashvatthama);

I bow to this Lord Narayana.

The twenty-seventh chapter is called ``Karnavadhah" (the slaying of Karna), and is summarized in the following shloka.

yatsAmarthyabalEna sUryatanujE parthena yuddhE jitE  
pashchAcchalyamavApya sArathivaraM dharmAtmajaM sAyakaiH |  
shlrNAMgaM kRutavatyaMuM shibiragaM pArthaM ca mRutyOrapAt  
yaH pArthEna hate&rkajE nRupanutaH pAyAtsa naH kEshavaH |27|

Arjuna defeated Karna in the battlefield  
by the strength of Lord Keshava's grace;  
After this, Karna secured Shalya as his good and efficient charioteer;  
With his arrows, Karna badly wounded the limbs of Dharmaraja  
who retreated to his tent;  
Lord Krishna saved Dharmaraja, and Arjuna also, from death;  
When Arjuna killed Karna, the Lord was praised by Dharmaraja  
for all He had done;  
may this Lord Keshava protect us.

The twenty-eighth chapter is called ``Pandavarajyalabhah" (the Pandavas' gain of the kingdom), and is summarized in the following shloka.

shalyE dharmasutAddhatE kurubalE pArthaiH samastE hatE  
bhlmEnAnujasaMyute vinihate duryOdhanE drauNinA |  
suptAnAM nidhanE kRutE nishi tatO muktvA vidhErastrataH  
pArthAn rAjyamiTAMshcha tatsutasutaM yO&pAtsa nO&vyAddhariH |28|

When Shalya was slain by Dharmaraja;  
When the entire Kaurava army was destroyed by Pandavas;  
When Duryodhana was, along with all of his brothers, slain by Bhimasena;  
Ashvatthama killed all of the sleeping persons, including Dhrushtadyumna,  
in the tents of the Pandavas.  
After this, when he discharged the Brahmastra;  
The Lord saved the Pandavas and their grandson, Parikshit, from  
the Brahmastra,  
And established the Pandavas in their kingdom.  
May this Lord Hari protect us.

The twenty-ninth chapter is called ``SamastadharmasangrahaH" (the summarizing of the entire dharma), and is summarized in the following shloka.

kRuShNabhyAmapi bhUsurainRupasuto rAjyE&bhiShiktO dvijaiH  
dagdhE niMdati bhikShukE khalatarE svaM vipratIsArataH |  
rAjyaM tyaktumathOdyatO vachanatO yasyAptabhIShmAttataH  
shushrAvAkhiladharmanirNayamadaH kRuShNAdvayaM dhlmahI |29|

Dharmaraja was coroneted as King of Hastinapura by the learned  
brahmanas and both Krishnas (Krishnadvaipayana and Gopala Krishna);  
When Charvaka came in the guise of a bhikshu and reprimanded Dharmaraja  
that ``bhikshu" was burned for his evil behavior by a curse of the brahmanas;  
When Dharmaraja began to repent deeply for killing his teachers  
and relatives in battle, and prepared to abandon the kingdom,  
The Pandavas' beloved grandfather, Bhihsma, by order of both Krishnas,  
taught Dharmaraja various tenets of Dharmic principles.  
I humbly meditate upon such Krishnas  
(Krishnadvaipayana and Gopala Krishna).

The thirtieth chapter is called ``Yagasamaptih" (the completion of the yaga), and is  
summarized in the following shloka.

smRutvA yaM dyusaritsutO vasurabhUdrAjA yadAshAsitO  
nirduHkhO&tha jugOpa dharmaniratO jivA svarAjyE kalim |  
yaH pArthaM samabOdhayat mRutashishuM yO&jlvayatpAMDavaiH  
yO yaj~jam sakArayat bahudhanaiH dhyAyAmi taM kEshavaM |30|

(Lord Keshava) by meditating upon whom the son of Akashaganga,  
Bhishma returned to his position as one of the eight Vasus;  
(Lord Keshava), by whose blessing, King Yudhisthira gave up all of his depression,  
ruling over and protecting the kingdom by following the path of righteousness  
and winning over the evil Kali in his kingdom;  
(Lord Keshava) who gave a good sermon to Arjuna;  
(Lord Keshava) who brought back to life the dead infant, Parikshit;  
(Lord Keshava) who made Pandavas perform Ashvamedha Yajña by utilizing  
great wealth;  
I meditate upon this Lord Keshava.

The thirty-first chapter is called ``Dhrutarashtadisvargapraptih" (the obtaining of heaven by  
Dhrtarastra, etc.), and is summarized in the following sloka.

yadyuktAH pAMDuputrAH kShitimatha jugupuH dharmarAjaH tvarAvAn  
dharmE yatprItayE&bhUt pavanajavachanairAMbikeyaM viraktam |  
vyAsAtmA yO vanasthaM tvakRuta nijamanO&bhlShTavaMtaM gataM svaM  
nAthaM pArthAH smaraMtO mumudurapi padaM yasya kRuShNAM tamIDE |31|

Pandavas ruled and protected the kingdom after the war,  
with the aid of Krishna;  
Dharmaraja performed religious ceremonies (such as Yajñas)  
immediately and without delay, to please Krishna;  
Bhimasena spoke words of wisdom to Dhritarashtra by the instigation  
of the Lord, causing Dhritarashtra to retire to the forest  
with detachment where, of his own free will,  
Dhritarashtra returned to his position as a gandharva;  
By meditating upon the Lord and His feet, the Pandavas rejoiced.  
I extol that Lord Krishna.

The thirty-second chapter is called ``Pandavasvargarohanam" (the Pandavas' ascent to heaven), and is summarized in the following shloka.

yO yaShTA viprashApAdyadukulamavadhIt arthitO&gAt svalOkam  
dEvairbhaiShmyAdyupEto yadanu nijapadaM pAMDavA apyavApuH |  
daityA yaddveshatO&MdhE tamasi nipatitA buddharUpO&bhavadyaH  
kalkyAtmAMtE kalEryaH kujananidhanakRut pAtu sO&smAn mukuMdaH |32|

The Lord performed Yajñas;  
The Lord brought an end to the clan of Yadu,  
using the curse of a brahmana as a pretext;  
The Lord returned, praised by the gods, to His abode  
in the company of Rukmini and other consorts;  
The Pandavas, emulating Him, also went back to their respective abodes;  
The demons who hated the Lord fell into eternal hell;  
The Lord incarnated as Buddha to delude the undeserving;  
The Lord will incarnate as Kalki at the end of Kali-yuga,  
in order to destroy the evil ones;  
May this Lord Mukunda protect us.

Finally, the glossator concludes his introduction:

iti shreemahAbhAratatAtparyanirNayAshAyasaMgrahaH |  
rAghavEMdrENa yatinA kRutaH sajjanasaMvidE||

This summary of the purport of the **Mahabharata-Tatparya-Nirnaya**;  
is composed by the saint **Raghavendra**, for the benefaction  
of deserving people.